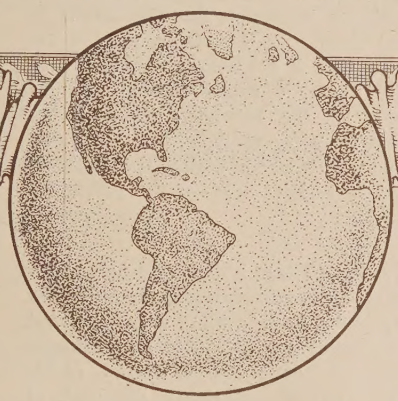
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

March 4, 1922



The Seeker After God

There was a dreamer once, whose spirit trod
Unnumbered ways in thwarted search for God:
He stirred the dust on ancient books; he sought
For certain light in what the teachers taught;
He took his staff and went unto the Wise,
And deeper darkness fell about his eyes;
He lived a hermit and forbore his food,
And God left visitless his solitude;
He wrapped himself in prayer night after night,
And mocking demons danced across his sight.
Resigned at last to Him he could not find,
He turned again to live among mankind,—
And when from man he no more stood apart,
God, on that instant, visited his heart!

Harry Kemp, in Christian Century.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

President Harding's appeal for the ratification of the treaties prepared by the Washington Conference has rendered it practically impossible for the Senate to reject them. He is perfectly right in declaring that if the Senate should fail to ratify them, it would discredit the influence of the republic, render future efforts futile, or unlikely, and write discouragement where to-day the world is ready to acclaim new hope." (*New Republic.*)

υ λ

That the Negro in just over half a century should have increased his homes owned from 12,000 to 650,000, of farms operated from 20,000 to 1,000,000, of businesses conducted from 2,100 to 60,000, of literacy from ten to eighty per cent, of teachers from 600 to 43,000, of churches from 700 to 45,000, of Sunday school pupils from 50,000 to 2,500,000, of church property from $1,500,000 to $90,000,000 —this is an extraordinary record full of reassurance to those who like to believe in human improvability. (*Anson Stokes Phelps, in an address at Hampton Institute.*

υ λ

Thousands of students in European universities have been compelled by poverty to give up collegiate work. Both food and clothing are lacking. American students are organizing for the assistance of their needy brothers. We read of "mass meetings held and most generous offerings out of our students' not unusually meagerly filled purses." This is not only fine in itself, but it must prove a powerful influence for the promotion of international friendship. (*Congregationalist.*)

υ λ

From Oxford University, England, has come an invitation to all the settled Unitarian ministers of the United States and Canada to attend a Summer School of Theology to be held in August. Regarded as the logical successor of the schools for ministers maintained by the Unitarian Laymen's League at Harvard and at the University of Chicago, the Oxford Summer School will concern itself generally with the application of Christian principles to present day problems and deal especially with the relations of religion and democracy. It is hoped that a number of parishes will realize how important is American cooperation in this enterprise and arrange to assist the minister in meeting the large expense involved in a journey to England .

υ λ

In my judgment the greatest piece of public education in England, America and in Europe has come from the Washington Conference. (*S. K. Ratcliffe.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

A melancholy face will not pay the mortgage.

* *

The large promise is lost in the small fulfilment.

* *

A little patience with another's failure will redound to the glory of your own success.

* *

There are those who throw a smoke screen about their own vices by magnifying the faults of others.

* *

There are those who think themselves successful citizens, because they succeed in evasion of instead of obedience to the law.

* *

The lesson to the little child seems to produce no lasting impression, but has much to do with shaping the destiny of maturity.

* *

The books that steal our time and emotional strength are many, the books that feed our minds and refresh our spirits are few.

* *

The man of mighty girth and brawn may be toppled over by a piece of paper on which there is a bill he has not the money to meet.

* *

Superiority advertised by brass buttons and flags will attract attention, but does not stand the wear and tear of time, and has no show at all in eternity.

* *

The best investment is the money you give to God and goodness; it can never be taken from you, you can not lose it, and it bears interest as long as it holds your interest.

* *

There was once a popular preacher who fed his people with a beautiful silver spoon, until they discovered that the spoon was empty, and then they went to find a more popular preacher with a gold spoon!

* *

Expert Testimony

Roger Babson has been in the South and was interviewed by an enterprising newspaper reporter, and ever since quotations from the interview have been appearing in the news columns and the advertisements, the latter taking advantage of some clever saying of the clever man to show that they are out to make something besides money. There is no doubt that among the many distinguished tourists no one has produced a more profound impression than this statistician from the Bay State. After he had departed he sent back a telegram to a minister who was trying to forward the interests of the city by building a beautiful church, saying that "the permanent prosperity of every community depends upon the efficiency of its churches." We all know that Roger Babson is one of the best preachers outside of the pulpit and far better than the majority of preachers in the pulpit, and here is his recognition of the elemental necessity of an established and equipped pulpit from which to preach. But the pulpit of to-day is not the pulpit of yesterday if it would be effective. Living truth instead of dead theology is essential to modern efficiency.

The Campaign That Is On

A whirlwind campaign is on in the American Legion to secure the membership of every man who saw service. That is the business of the whole order, not as an end, but as a means to greater service. And it is noticeable that the same kind of campaign is on in every fraternal, social or civic order. First to get a big membership as the prime essential, and then to get a big attendance of the members at the meetings. Talk about the propaganda and extravagant methods of the churches to build up their numerical strength, they are not in it with these modern organizations! While one of the big denominations went back a few thousand in its membership, one of the fraternal organizations increased its score one hundred and seventy-five thousand; and what for? So far as the public knows the one object of the member is to wear a certain badge or button, and to have a hot time with the fellows! It is fraternal within its own membership, but is absolutely and entirely selfish outside. The rivalry between these organizations is far more keen than ever it was between the Churches. Yet they illustrate a great truth which the Church should recognize, that no great work can be done without a big membership and proper equipment. We must get all of our people into line and then get more of them. The Church is the only altruistic, and therefore Christian, gathering of the men and women of the world. It is the only democratic solidarity. And the campaign for church members is on and it must become intense and serious, if we would take our place among the shaping and progressive forces of the world.

THEN AND NOW

"He was a willing puppet—willing and eager. Not one of his masters was more apt than he at lies and forgeries and blasphemies and all the nameless iniquities of that campaign against the Ten Commandments. He had less provocation than Benedict Arnold, less intellectual force than Aaron Burr, less manliness and courage than Jefferson Davis. He was the rival of them all in deliberate wickedness and treason."

NO, gentle reader, that is not a description of one who teaches the blasphemous doctrine of evolution or who fails to proclaim the good news that multitudes are on the sure road to an endless hell as such heretics and infidels are seen by Mr. Bryan, defender of the faith once and for all committed to the Orthodox saints. It is a part of the editorial tribute paid to Mr. Bryan himself by the *New York Tribune* on the occasion of his first defeat for the Presidency. "We talk about the angels weeping," says Stevenson, "as they look down upon us. For my part I think they must more often be holding their sides for laughter."

* *

EQUAL BEFORE THE LAW

THE proposition that all men are created equal may be true, but the proposition that all men are equal is not true. There are a great many men who are superior by virtue of their attainments, and it is idle to urge otherwise. Benjamin Franklin was a very superior man. He records in his autobiography that he sat before kings. There were a great many men with whom he associated who were not his equal. Indeed, there were few of his contemporaries, if any, who were his superior. Benjamin Franklin of humble parentage made himself the superior of the average man. Herein is much food for thought.

There is much discussion as to the superiority of races. We call the Anglo-Saxon a superior race. We look upon the Japanese as inferior. We call the Negro inferior. If the Anglo-Saxon is of a superior race, he must maintain his place of superiority. It will be hard to maintain the inferiority of the Japanese race if they go on conquering. The story of their conquests in California is wonderful. The story of the conquest of the Negro, the world over, reads like a romance. To assume, however, that the Negro race is equal to the Anglo-Saxon race is to take a position that really does not get one anywhere, and the same may be said of any other race that we assume anything about—either that it is inferior or superior or that it is equal to any other race. We hold our position by what we do and accomplish, and in no other way. This is the twilight of the kings. Dynasties have fallen lately with startling, almost tragic, precision, and the humble man, the plain man, whatever his race or condition, is coming into his own.

"The rank is but the guinea's stamp,
The man's the gowd for a' that."

* *

RELIGIOUS REACTION IN OUR COUNTRY

THERE is real danger that liberal religious leaders and churches remain too complacent with themselves and the religious conditions of our country. We think our work has been so successful that really there is not much need of our ideas at present. We too often think and talk as if we had leavened the whole lump with our fomenting ideas, as if we had enlightened the great masses of church folk with our progressive truths, and so we need not worry about our work, nor become uneasy about any religious movement. Indeed, some liberals have been heard to say that our task was accomplished; the other leaders and the other churches would carry on our work.

There are, however, many things now happening in our country which should rudely awaken us from our slumber and greatly disturb our complacent condition. There is a decided religious reaction now sweeping the country. There are many evidences of its sweep in the Far West, the Middle West, and even in New England. We called attention in a recent issue to the position of Mr. William J. Bryan, once the "great commoner" in politics, and now the great commonplace in theology. He is progressive with the political lobe of his brain, and reactionary with the religious lobe. The daily newspapers report that the Kentucky legislature proposes to enact a law which will make the teaching of evolution in institutions of learning a criminal offense. Dr. Stratton of New York City is reported in the papers as about to appeal to the public school authorities to have all school books so revised that no evolution ideas shall be taught. And certain Baptist leaders (?) are making a drive against all the higher institutions of learning which have on their faculties men who hold to modern ideas, and are insisting upon their being silenced or dismissed. Their letter to President Hopkins of Dartmouth College has brought from him a noteworthy reply, wherein he recalls them to their great tradition of freedom, and makes clear that he is the truer Baptist the freer Christian he is. In many Orthodox churches there is a drive against any and every minister who cherishes modern thought. And the strange thing about the recrudescence of obscurantism is that it is subsidized by large wealth. There are millions of dollars for such propaganda, and for such intolerance.

It is time, therefore, for all liberal men to recognize and realize the unfinished tasks of modern thought and enlightened churches. The duty can not be shirked, nor shifted. The task of religious education is most urgent. There must be the presentation of religion to the minds of men in such a way as to make them realize that they can become or remain religious and intelligent and reasonable at one and the same time. We must not let these men think that they must abandon religion in order to be true to themselves, which is every man's first duty. And we have this immense task still before us of making religion a reasonable matter for intelligent, educated men in our Church. There is a love of God by the heart and the will, but there is also a love of God by the mind. And the Master of all who know the great and deep things in religion is dead set against obscurantism in religion, or sophistry. "If the light that is in thee be darkness, how great is that darkness." We need to make it clear to men that they can be, and should be, religious with their whole nature.

Our ministers and our churches were never more needed and never had a greater opportunity than they have now. We have the freedom, the intelligence, the religion, which the country sorely needs.

Men and the Church*

C. Neal Barney

IF I were a clergyman and were seeking a scriptural basis for my address this morning, I should find it, not in the Old Testament or in the New, but in that story in the Apocryphal Book of Esdras of the young men of the court of King Darius who one day held a contest in which each wrote on a piece of paper what he thought was the greatest thing in the world. The papers were submitted to Darius, each man defended his written choice, and the king chose the winner.

One of the young men had written the word "Wine." He defended his choice by showing how wine, taken in sufficient quantities, was capable of controlling even the greatest intellects in the world and the strongest physical constitutions. The second—possibly by way of flattery to Darius—had written the word "King," and he defended his selection by showing how men were willing to slay and be slain for the honor of the king, and dared not transgress his slightest command. Another wrote "Women," and he argued that women were greater than anything else in the world because they had borne all the kings and rulers of men. But the contest was won by the man who wrote the word "Truth." Wine, he said, is wicked, kings may be wicked and women may be wicked, but truth is the "strength and the kingdom and the power and the majesty of the ages."

To the thoughtful person it is a fascinating study to observe the efforts of men and women in the everyday walks of life in their relation to the *truth*, as it has been formulated in what we know as the laws of chemistry, physics, biology, economics and psychology.

We have become accustomed to think of the scientist as a delver after the truth. It is obvious, however, that an Edison, when his inventive genius produces a talking machine or a more brilliant light than was ever known before, has, through his experimentation, not created a new truth, but by the combination of certain substances has uncovered a physical or chemical law which has stated a truth that has existed since time began; but until the substances in his hands were combined exactly in accordance with that time-old truth or law of nature, or whatever you see fit to call it, the desired result was not obtained. The inventor succeeds or fails as his work is in harmony with the truth.

The physician who diagnoses your illness and prescribes medicine for you succeeds or fails in each of these efforts as *his* conclusions are those of chemistry, physiology or biology. If the particular facts he seeks are hidden from him and he does not discover them, he can not utilize these truths in effecting a remedy for your condition, which can only come from the knowledge and employment of truth.

The mechanic, when he uses the plumb line in building a brick wall, though he may have no formal acquaintance with the laws of physics, is unconsciously acting in harmony with the truth of the law that the physicists have formulated, that unless the center of gravity falls within the base of an object the object will not remain perpendicular.

Success or failure in business depends, in part at least, upon adherence to the fundamental truths that are gathered together in what we call the laws of economics, sometimes imperfectly understood and much more frequently imperfectly applied because of the great complexity of the situations to which they must be applied. The business man who in the last two years has found himself with a large inventory of high-priced merchandise or raw material in the presence of falling prices and light demand for his goods, knows that the law of supply and demand is as much a truth and must be as thoroughly respected as the law of gravity or any of the great truths of the physical universe.

The housewife, whose laboratory is the kitchen, or whose instruments are the mop and the vacuum cleaner, may be ignorant of every law of chemistry and physics as such, and yet, unless the work in her hands conforms to the fundamental truths of these sciences, she does not bake a palatable loaf of bread or effectively clean the floor.

The successful salesman is a psychologist; the musician and the typist employ the truths of physics; and the teacher succeeds or fails as her work is in harmony or discord with the laws of pedagogical science.

In this work-a-day world, with its increasing emphasis on efficiency, we have been developing among thoughtful people a wholesome respect for the kind of truths I have been illustrating—intellectual truths. The schoolhouse and the jealousy with which we guard our system of public instruction are evidence of this. But with an increasing appreciation of the necessity for testing the acts of life by their conformity with established truths, and with the constant application of the intellectual standards of efficiency, there has come a tendency to over-emphasize the purely material side of life. A large part of the world has lost sight of the importance, or even the existence, of a set of truths quite as necessary to daily living, and far more important for ultimate success and happiness, than the natural laws to which we have been referring.

That real happiness is dependent upon the extent to which that which is spirit within us is placed in harmony with the Infinite Spirit, is a truth that no normal person to-day denies, however much he may ignore it. Whatever his measure of success in material things, his life is devoid of that which makes it, after all, most worth living, if this and the sheer great spiritual and moral truths are overlooked in the necessary and even glorious struggle for material reward. Some of us think of truth only in its intellectual manifestations; but no man, however engrossed in the affairs of the world, in whose memory rises the face of a devoted mother and a recollection of her countless sacrifices for him, can deny that a mother's love for her offspring, though not an intellectual concept, is one of the outstanding truths of life and one of the potent influences in history.

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*Address on Laymen's Sunday at the Church of the Divine Paternity, New York City, Feb. 12.

Your weekly presence in such goodly numbers in this beautiful house of worship is evidence that you, at least, are among those who recognize that the spiritual and moral truths taught within this sanctuary are facts quite as real as the physical truths that account for the cohesion of the mortar and stone in its walls. We are not only engineers, physicians, lawyers and business men for six days in the week, but for seven days we are human beings striving to live and work in reasonable peace and concord in this greatest and most cosmopolitan city of all times, in a civilization increasingly complex and at a most critical period in the world's history. Considering the number of us and the kinds of us and the human limitations of us, we are, in spite of all our personal, social and political shortcomings, succeeding in doing it tolerably well. But the extent to which we are getting along well together is measured, whether we recognize it or not, by our conformity to the vital truths of the spiritul universe. Reverence for a power higher than ourselves, profound humility in the presence of the awful mystery of life and death, human helpfulness, kindness and toleration, the conviction that the evil in the world *can* be overcome by good—for all these and countless other truths the Church, under whatever name or creed, stands sponsor.

One has but to read the thrilling story of human development as it is related, for example, in Wells' "Outline of History," to appreciate that the world has emerged by slow degrees from ignorance of the physical and metaphysical laws of the universe. The mysteries of the visible life have been great, and truth in every line of human knowledge has seemed to elude its pursuers. How much greater, then, the mysteries of the spiritual life and how much more elusive its truths! The race of civilized man may well say, "When I was a child I spake as a child;" oh, that it could as truly say, "Now that I am become a man I have put off childish things!"

We have but recently emerged from a Titanic struggle of the nations. The soil of a continent was drenched with the blood not only of its own people, but of millions of men drawn from a distance—and all for what? To match every physical force known to the modern scientist and every marvelous discovery of the chemist and the utmost knowledge of the psychologist against similar forces of intelligent adversaries. Notwithstanding the hatred that was engendered and the treachery and sordidness that were revealed, that struggle called forth greater heroism, self-sacrifice, and even spiritual zeal than the world has ever seen in any similar conflict. The agencies of human helpfulness which sprang up then, and in which we all had some part, were a revelation of the moral grandeur of our own people and the prevalence among them of the ideas for which the Church has stood through the ages. We were all of us filled with righteous indignation at the effrontery of those who believed that the world was to be won by physical force. We were proud to fight, and we then felt that the situation warranted what we did, and we still think so, and yet there is no one of us to-day who does not see the inexcusable tragedy of it all as a revelation of the limitations of spiritual ideals in the control of international relations.

Those of you who have read that dramatic picture of continental conditions—social, economic and political—set forth in Mr. Vanderlip's intensely interesting book on Europe, just published, have seen something of the tragic reaction upon whole nations of people of that terrific upheaval, and have realized that not only have millions been killed and wounded and millions, old and young, died from the privations of the war, and peaceful habitations and workshops been destroyed, but currencies have been deranged, commercial intercourse halted and financial burdens placed upon unborn generations. Far more important than these things, however, is the fact that new hatreds and animosities and distrusts and jealousies have been engendered, not alone from the hostilities of the war, but from the political and economic consequences of what Mr. Vanderlip calls the "poison treaties" that were made for peace.

Our own people in America have not been free from unfortunate reactions as a result of the war, but, thank God, the Conference which has just adjourned in Washington has shown us something of the other side of the picture. How responsive men are at a time like this to the eternal truth of the power of "good will among men" if only some one will start things moving in the right direction! The motive power behind the Washington Conference was the attempt of our American statesmen, registering truly, I believe, the desires of our people, to apply to the ills of mankind such help as lies in the furtherance of justice, good will and mutual understanding.

When the leader of the Labor Party in Great Britain said in Parliament this week that the Washington Conference did not get at the fundamentals but only dealt with the arithmetic of peace, Lloyd George well replied that the "arithmetic of peace reduced the dynamics of war," and he might have gone further. An editorial writer in the *Evening Post* continued the thought by saying: "No doubt the problem of peace among the nations will not be solved until they arrive at a complete spiritual disarmament of which the arithmetical index will be the conversion of all swords and spears into ploughshares and pruning hooks. But we may approach the solution of the problem from the other direction. By an intensified process of converting swords and spears into ploughshares and pruning hooks we can accelerate the process of spiritual disarmament. We can dig down from practise to fundamentals instead of waiting for a revolution in fundamentals to revolutionize the daily practise." This is only another way of saying what in cruder language I have said earlier this morning, that there must be combined, for human happiness, the results of the employment of both the material and the spiritual truths.

The formulation of truth is important as a basis for action. Clear thinking and clear moral and spiritual perspective are fundamental requirements. But these are not enough. To be valuable in the solution of the problems of the individual or of the problems of the nations truth must be dynamic. It must lead to action, as it led to the Washington Conference and its splendid results.

I trust I hold no bigoted view of the worth of the Universalist denomination at this time when such splendid advances have been made by all the Churches.

But to me there is a certain dynamic power in the particular expression of the faith and the duty of the Universalist and a challenge to the very best that is in us all. The very catholicity of the appeal of this denomination to all men should be the greatest incentive to us to avail ourselves of every opportunity that is afforded to join heartily in the extension of its privileges to others. The plan to erect in the city of Washington a memorial church which shall be a center of liberal thought, not only for that city but for the whole country, and the plan for a church school in the capital city of Japan—these are specific denominational propositions that will later be put before us in more concrete form and for which I bespeak that generosity that is deserved by each of these splendid efforts to magnify our faith by using it.

The Universalist Church should be a place to which are welcome the poor and the rich, the conservative and the radical. So long as men differ in their personal experiences they will not agree in their suggested solution of the problems of the world. But if those who do the world's thinking could have the spiritual ideals taught in this church, there would be little danger that in the end our social problems would not find the best solution that this particular generation could give; and the historian of a later day might be unable to judge whether the radical or the conservative had made the more valuable contribution.

The Christian religion had its inception in the great soul of the world's most far-seeing and mightiest prophet. That prophet was a humble Nazarene peasant. Though a subject of the haughty Roman empire, he was of the Jewish race, that shared little in the glory of that empire and thought little of its preservation. One searches the record of his life in vain for any expression of political views or for any acquaintance with those economic laws or theories which in our high, complex age men find important in the solution of social and civic problems.

And yet, stripped of all the fanciful interpretations of nineteen centuries of theologians, the social message of the Nazarene peasant stands to-day as the great incentive to good citizenship and good living. That message is found in his vision of the Kingdom of God, as he called it, or of a perfect social order upon earth, as we may call it. The firm conviction that a perfect human society, where absolute justice and complete happiness may be found, should be the very goal of every human effort, is, in its social aspect, the real message of the founder of Christianity.

Let no one of us sneer at the Church because she has at times clouded this spiritual vision. If we read in the papers, as we did last week, that a certain religious leader in the Middle West has decreed that the earth is flat and the sky a dome, with the sun, moon and planets hung like chandeliers, this is an intellectual fallacy, and we must expect to find along with it an incomplete interpretation of the spiritual truths. The institution that conserves spiritual faith will, of course, represent no higher form of that faith than the insight represented by the particular men who march under its banners.

It is true that the Church, from the time of Constantine the Great, has at critical times made compromises that have seemingly allied her with the foes of civic righteousness. It is true that until recently a traveler to Jerusalem found Mohammedan soldiers guarding the Holy Sepulcher to prevent the bloodshed of rival Christian sects of the Orient that sought to possess it, but let him who calls these things to your attention remember that the alliances of great monarchs with the Church have been a tribute to their recognition of the latent power that lay within her, and that the zeal of the Oriental Christians for the possession of the Holy Sepulcher is typical of the earnestness and loyalty—misdirected though these may be—of those who look to the Cross for the solution of the problems of life. Men do not vigorously contend for that which they regard as of little value.

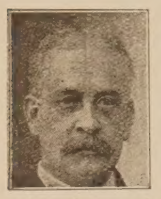
Because an Abraham Lincoln, whose birthday we celebrate to-day, was able to train his intellect until his became one of the master minds of the age, all without recourse to the formal education of the schools, you or I do not, for that reason, scorn for our sons and daughters the advantages of the best institutions of learning we can find. We urge them to self-development, but we realize that few men can succeed in the great struggle for the acquisition of intellectual truth who have not had the stimulating advantages of our best institutions of learning. So because a John Burroughs was able to gain the great spiritual truths out under the open sky and in contact with the Creator's handiwork, among the birds and beasts and flowers, you and I can not for that reason assume that the spiritual truths of all the ages will thus come to our sons and daughters. While we shall, if we are wise, urge them to "lift up their eyes unto the hills, from whence cometh our help," and to walk humbly through the valleys and the shadows of God's great out-of-doors, we do them a positive injustice, for which they may well reproach us in the future, if we allow them to feel that an automobile ride or a golf game, excellent as these are, forms any reasonable substitute for this great institution within whose walls we meet to-day—the Christian Church, linked with the faith of the fathers through all the ages.

In the effort to reach the ideal of the perfect social order in an imperfect world, the advance in knowledge and the increase in the complexities of daily life make demands upon us for new forms for the expression of fundamental truths through our actions. James Russell Lowell stated this for all time, a half century ago, when he wrote those stirring lines:

"New occasions teach new duties; time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp fires! We ourselves must Pilgrims be,
Launch our Mayflower and steer boldly thro' the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

If the men and women who sit in these pews resolve to attempt to keep abreast of the truth as it is so eloquently poured forth from this pulpit, the Church of the Divine Paternity will continue to fulfil that dream that its founders had, which, by a distinguished line of noble preachers and by generations of devoted laymen, has been received and transmitted as a most precious heritage.

Editorial Correspondence



THERE is a tiny black speck way up in the sky. Its shape is not defined, so far away is it, but it sails across the sea of blue, piloting itself among the white cloud-islands with weird skill. I like to watch it, for it seems a venturesome airship from some distant point and has a human interest, but before many minutes it begins to drop little by little in a long graceful sweep until it is revealed that the airship is nothing but a buzzard seeking, by its survey from this high altitude, its breakfast amidst the waste of life. Nevertheless, he interests me. There is no human aviator who can get into the same class with him in grace and control of the air. With no visible and noisy propeller, he mounts to invisibility, or floats at any altitude without a perceptible motion of the wings, and then with a magnificent swoop he sweeps through the tree tops till he finds an ancient stump on which he alights, and sheds his romance as the casting off of royal robes by the clown He perches there, the most grotesque, uncouth, ungainly, repulsive creature breathing the breath of life, yet the same bird that a few moments before was sailing among the cloud-islands across the blue sky-sea.

* *

There is a great deal of human nature in the buzzard and a great deal of buzzard nature in humans. Ambition takes both into the clouds and commonplace hunger brings both down to roost on the stump! There are lots of people who are entirely wonderful as long as they are far enough away, who, dwelling in the remoteness of their peculiar talent, command our rapturous admiration, but when they come to the table are nothing but buzzards!

It is the nature of the buzzard to fly among the clouds, and it is also his nature to hunt for putridity on which to gratify his morbid appetite. And he is conscientious in both pursuits! I recall on one occasion when coming South, there was a small pig which resented being driven from a feast on the railroad track and so, with a belligerent grunt, set itself to root the approaching locomotive from the rails, but the argument was soon over and the pig was dead and his body rolled down the bank. In an almost inconceivably short time, the air was full of big shadowy wings, and the fences and stumps were covered with serried columns of those who looked like mourners, but who really had come to feast on that indiscreet pig. We did not stay for the feast, not being buzzards, but we know what happened. Those ill-omened birds would not have left their places in the heights had there not been death on the earth, and herein do I find a human resemblance, excepting that what is normal in the bird is abnormal in the human.

There are men who by nature are buzzards; if they do go up to the heights it is only that they may spy out the evils of the earth. They live in a realm of suspicion, they know no good that has not a baneful background. They acknowledge no good save with a "but" or an "if." It is their nature to find the pestiferous, and if the good is forced upon their attention they wait with buzzard-like patience for their ghoulish feast. They live on evil reports regarding their fellow men. They reveal themselves by imputing wrong motives to every other creature. If some one unfortunately trips and falls, they pass him a swift kick to hasten his preparation for their feast. These human buzzards are of different degrees like unto some of the fraternities, but you can tell them by their somber feathers and their long and crooked bills!

There are newspaper buzzards and theatrical buzzards and even theological buzzards and political buzzards, all alike in purveying evil. There is a certain class of newspaper which finds a "good story" only in the evil that men and women do; that is the kind of food they grow fat on. There are theaters which are managed by buzzards, who gather up all sorts of social decomposition to attract the little buzzards. Some one said when we were watching the obsequies of the pig, and noting the long rows of black-gowned feasters, "That is a good deal like a political convention." And this same buzzard nature makes its way into the Church, where some one moves heaven and earth to find something wrong with some one, because they feel if the wrong of the other fellow can be sufficiently magnified it will hide their own; that is, like the buzzard, they prosper and grow fat on the decaying worth of another.

* *

This dissertation on the buzzard, ornithological and human, has no evil significance, for I am not a buzzard, but is just the observations of an imaginative mind, when looking into the sky and seeing the embodiment of graceful and effective motion, and watching it as it is transformed into the odious and shocking by being brought in touch with the earth. I approve of the buzzard in the sky, I even recognize his sanitary worth as a scavenger, but these human buzzards have no excuse for being. For this world was made by a God of beauty, and whosoever makes himself into a human buzzard is an abnormality and deserves nothing better than the fate he croaks for others from his dismal stump in the shadows.

Seek the beautiful and the good, and soon the taste thereof will command your whole nature. There is something fine in every life, though it may not be disclosed until like the buzzard it reaches the heights. But sometime and somewhere there is something good in every human nature. Give it a chance. Don't be a buzzard!

* *

There is a lot of good in this Church of ours, though too many of us do not appreciate it. It is only when we get far away from the center of things that we can realize and appreciate its glory. Those out on the frontier of missionary life are handicapped by lack of equipment, but more by the lack of interest of that great company who have got the nefarious notion that Universalism means that everything is coming out right in the end and therefore they can sit back in idleness and wait. Our greatness as a Church depends upon every one going to work with all his soul and strength, in such loyalty to the truth as was shown by the Master himself. We may be crucified—a glorious honor and effective for good!

We need to have our people educated in the faith and enlisted for the campaign.

* *

We are moving on slowly but surely in this mission station, and get some results. We are encouraged by the devoted loyalty of many who come to us from the North. Dr. and Mrs. Rice have been with us all winter and both have given inspiration and practical help. Dr. Rice has preached for us once, a wonderful sermon, and preached with power which indicated that he can not get out of the ministry. We are to have Dr. Lowe with us early in March and are looking forward with joy to his coming. The annual Garden Party which we are enabled to give, through the courtesy of Mr. and Mrs. William H. Luden, at this writing is a near event. Mr. and Mrs. Luden possess one of the finest estates in the city, and they generously throw it open for the benefit of our church, and contribute much in addition. They have won a place in this Southern community, for their public spirit and their devotion to the best things. We are receiving many contributions from the North and anticipating large returns towards our building fund. We have secured a beautiful new theater for our services and doubled our congregation the first Sunday. Oh, we are on the way, but it is a long, long way to Tipperary, or any place worth while.

F. A. B.

National Memorial Church---Perin-Cate House Campaign

Authorized by the Univeralist General Convention and Under the Direction of the National Order of Universalist Comrades

The Rev. John Smith Lowe, D. D., General Superintendent

THE same motive that prompts us to build the Universalist National Memorial Church in Washington impels us to build the Perin-Cate House for Young Men in Tokyo, Japan. Our underlying purpose in both instances is to advance the cause of universal peace by promoting the spirit of good will among our fellow men.

Both the Washington Memorial Church and the Perin-Cate House are to be living memorials radiating an undying influence. The memories we are perpetuating interlock. The Washington Church is a memorial to those who served humanity in the World War and to those who have served the Church and upheld its faith. It is therefore, a memorial to our missionaries for whom our House for Young Men in Japan has been named.

The Perin-Cate House is our tribute to the memory of two devoted missionaries of our faith, but it is dedicated to the ideals of freedom, brotherhood, and love, for which our boys who served in the World War made their sacrifices. Therefore, the House for Young Men in Japan is a memorial to those who entered the army and the navy when the summons came.

How fitting it is that we have united these two interests in one combined effort! We are moved by common motives and sympathies. It is only natural that we should desire our gift to the one to be a contribution to the other.

We can not too frequently emphasize the fact that in the Washington of the present and the future Universalists are confronted with an opportunity and a responsibility presented by no other city in the world. The recent Arms Conference, so admirably reported in these columns by our own Dr. Van Schaick, that brought to Washington the representatives of the great Powers of the earth, in a gathering that opened the door to a new era, was not the last meeting of its kind that will be held there. It was the first of many conferences, of similar scope and even greater magnitude, that are sure to come. In Washington to-day, and in the oncoming years, as never before, we are in a position to touch and influence the great currents of world thought and action, while they, in turn, touch and influence us. Woe be unto us if we neglect so great salvation. The stronger we make ourselves in Washington, the more strategic and commanding our position, the greater the influence we shall exert.

The lot most favored as the site for our modest but beautiful new church is situated on the principal thoroughfare leading to and from the White House. One can walk from the Executive Mansion to the location easily in seven or eight minutes. It would be impossible to find a more ideal situation. With our modern church on this attractive site, we come into prominence and occupy a position from which we may logically hope to deliver and render our service. Surely here is an opportunity to help in the creation of a world so just, so righteous, so peaceful that no mother's son shall ever again be called upon to lay down his life on the field of battle. It is an opportunity we are to embrace.

All that has been said of the Washington Memorial Church may be said with equal force of the Perin-Cate House in Japan.

Why are we calling this new institution the Perin-Cate House for Young Men instead of the Perin-Cate Boys' Home? What purpose will it serve? What function will it perform? We have named it a House for Young Men and not a Home for Boys because young men rather than boys will live in it while attending the high schools and universities in Tokyo.

The answer to our first question hints at our answer to the second one. In the city of Tokyo there are forty-one colleges and universities, with 93,000 students, 80 per cent of whom are from the country; and eighty high schools with 56,000 students, 50 per cent of whom are from the country. Only 39 per cent of the schools have dormitories, thus leaving 90 per cent of the college and university students (83,700) and 10 per cent of the 56,000 high school students without dormitory accommodation. A total of 89,000 university and high school students are thus turned adrift.

These students thus unprovided for are compelled to live in boarding houses where conditions are unspeakably bad as to food, charges, noise, lack of social facilities (recreation rooms), and where there are absolutely no uplifting influences.

The Perin-Cate House will provide some of these less fortunate young men with a respectable home,

in which they may live while they are completing their education. Here they will find a safe retreat from the immoral influences of a great city. Here they will find warmth, cheer, wholesome surroundings and good food at fair prices. Do we think for one minute that such a service as this will go unappreciated in after life by those who have been benefited by it? Man may remember a grudge but he will never forget a kindness.

No one denies that the possibilities of friction between Japan and the United States are numerous. The one unfailing method by which we may hope to remove these possibilities of friction is to pin our faith to unselfish service and brotherly love. The surest way to prevent misunderstanding is to promote mutual understanding by displaying the spirit of friendship. Suspicion withers and dies in the atmosphere of love and kindness. The Perin-Cate House in Tokyo will stand through the years the emblem of American friendship and the symbol of Universal Comradeship. As time goes on the young men who live in it while they are attending the colleges and universities of the great city will play their part in shaping the destinies and policies of the Japanese Empire. In that day they can be counted on to cement the ties of love in the bonds of peace between Japan and America. They will be our friends and not our enemies. Suspicion begets suspicion but love begets love.

We are building a National Church in Washington and a House for Young Men in Japan. A common motive inspires us. Both are to be memorials. Both are to be dedicated to the evangel of Christian love which alone can bring nearer the day when permanent peace shall be the universal inheritance of man.

In memory of those who died, in memory of those who linger with us but whose bodies are broken, darkened and crippled, in memory of those who have served our Church and upheld its faith, we give, and gladly, that the ideals they served and for which they sacrificed may prevail over the face of the earth and in the hearts of men.

The campaign for funds to be conducted by the Universalist Comrades is sure to progress successfully largely for the reason that it will be under the personal direction of Comrade Louis Annin Ames of New York City, who has consented to serve as general chairman. Mr. Ames never gives up when once he has taken hold of a project, until he has made a success of it. He will succeed in this undertaking because we are all going to help him to the full extent of our ability.

The Papers of John Pererin

XXIII Hell

SOME years ago an English journal had a symposium on the question, "Is there a hell?" They were complimentary enough to ask me my opinion on the subject, and they printed my reply under the heading, "Hell completes the Universe." That was not exactly what I had said: what I had said was that it did not seem to me that the universe would be complete without a hell. What I meant by that was that it seemed to me to be so evident that in a moral universe a man must reap what he sows, and that in this life so many people seem to escape the reaping of the full harvest of what they have sown, that there must be some provision in the universe for squaring up the account. There are men in the world who live selfish and greedy lives and seem to get away with it, while there are others who live selfless and loyal lives and yet their lives seem full of trouble and misfortune. And the simplest justice requires that there shall be an arrangement for striking some kind of balance.

I confess, however, that I am not quite so sure about the soundness of that argument as I was. Or at least about the soundness of the conclusion to which it then led me. But the main point of it is still certainly valid. It is that evil is followed by retribution as surely as the night follows the day. And I am inclined to believe that if we could see all the inner life of men, we should see that in this life their sin bears its full penalty. It may not bear it in the form of outward ruin, but in inward misery, in a sense of failure, in a remorse that will not die down, in bitter and irredeemable poverty of mind and spirit. It is not given to us to penetrate into the secret places of men's hearts, and we can not tell what anguish of spirit, what hopeless destitution of mind, what sense of despair and futility, are hidden behind the well-tailored clothes and the well-groomed figure of that man whose apparent success has been gained by fraud and the exploitation of the weak. And there's many a man goes about the world with every sign of temporal failure upon him, who nevertheless goes abroad with the peace of God in his heart and with a great swelling hope in his spirit that is never confounded. As I grow older and my observation of men becomes wider and deeper, the less do I feel the need of a final and ultimate hell in order to square the ways of the universe with the justice of God.

Our fathers had much to say of the "day of wrath." This is of course the day of judgment when the scrolls will be unrolled and every man will have to answer for the deeds done in the body. It belongs to the same cycle of thought and feeling as the idea of hell. It is a graphic way of embodying the thought of retribution, its certainty and its precision. But will there be a specific day of judgment, a day when the quick and the dead will be arraigned before the dreaded Judge and their records scanned and judgment passed on them? I am reminded of a saying of that wonderful but little-read old writer, Sir Thomas Browne—"I do not so much wonder that there was once a flood as that there is not a flood always." And I think that there is a suggestion for us here. For while we may be unready to believe that there will be a day of judgment at the end of time, we must most surely believe that there is a day of judgment always. The day of judgment is now on. The processes of judgment are already and steadily at work, and whether they complete their work in time or not we may be sure that they will not cease to operate until every transgression and disobedience has received its due recompense of reward.

This is the great fact that we have to lay both hands upon as the surest thing in all this scheme of things, that there is no mesh wide enough in the moral order to enable the smallest sin to escape unrequited.

But is there no such thing as forgiveness? And the answer is that there is forgiveness, and that there is abundant and royal forgiveness offered and given to men. But you have to distinguish between two things. Sin is in the first p'ace a vio ation of the moral order. The moral order is a very complex and organic affair; and when it has been set in motion nothing can stop it. It goes on its way inexorably, linking cause to effect in a sure succession and leading the sowing of sin to the harvest of tragedy. And God Himself will not do anything to interfere with its working. For if He did, He would plunge His whole universe into chaos. The moral order must go its way without deviation or pause. And if you cast grit of sin into it, that grit it will grind whatever the the pain to you until it is ground out of the scheme of things entirely. So that there is a sense in which it is true that no sin is ever forgiven. For sins done in the mind or done in the body we must pay for in the mind and in the body. And there is never a rebate or any compounding with your creditor. You have to meet the bill to the uttermost farthing. The moral order can not forgive or cancel the debt.

But sin is not alone an offense against a moral order, it is an offense against a person, against God. And what a moral order can not do, a person may. We do not sufficiently realize that what makes moral evil sin is that it is a breach with God. It is the rupture of a relation between persons. And while as moral evil it can not be ignored, and must carry the whole weight of its consequences without any abatement, yet as an affair between persons it can be wiped out. That is, while you have to bear the penalty of your sin in your body and in your mind, your ruptured relation with God may be restored. Sin carries in itself the seeds of retribution, and there is a law of moral gravitation which sees to it that every transgression and disobedience receives its due recompense of reward. And not all your penitence can arrest this process. Yet all the same, and at the same time, you may be set right with God; and whereas we were outside the circle of fellowship with God, out of harmony with God, God restores us to Himself. And when that happens the penalty that you have to pay for your sin changes its character. It ceases to be retribution and becomes a discipline. It is no longer a punishment but a means of grace. Your Inferno is transmuted into a Purgatorio.

We acknowledge, O Lord our God, with shame and sorrow how often and how grievously we come short of Thy Glory and of our Duty; we think with intolerable pain of our moral defeats and our transgressions of Thy Law of Love. Lord, grant us ever the strength and the fortitude to endure the strokes of Thy rod, to take bravely as Thy children should the punishment we have invited. Nevertheless, grant us to be at peace with Thee; and of Thy Grace, let the harvest of tares we have in our folly sown be transfigured into a garner of wholesome grain by which our souls may live. Amen.

The Holidays in Tokyo

The Rev. Samuel Gilbert Ayres, D. D.

ANOTHER Christmas and New Year have passed in the history of our Japan Mission. The holidays here are not at all like those at home. In Japan, while there is a growing observance of Christmas, New Year is the great festive occasion. Then business of all kind ceases and young and old give themselves almost wholly to having a good time. There is much visiting, the playing of games, the exchange of gifts, and, alas, the drinking of *sake*. It is Japan's happy time of the year, and amid all the changes which western civilization has brought holds its place secure in the life of the nation.

All this has its effect upon the church. The schools and universities c'ose and many of the students leave the city and return to their native places. As a result congregations grow smaller and the week-day classes are discontinued for a couple of weeks.

Christmas, however, comes just in time to receive proper recognition and observance. In the life of the Japanese Christian it is regarded as the important celebration of the church year. It seems to appeal to his imagination and arouse sentiments which are not manifest at other times. The real spirit of Christmas is one of good will and generosity and we rejoice to find it in so large a measure among those to whom Christianity is so new. It is sometimes said that the Japanese people keep their fingers on the pulse of the world. They are certainly wide awake to world movements, and to-day their newspapers, magazines, books, all reflect their profound interest in the Washington Conference and in everything which relates them to international affairs.

So it was natural that our young men at the Central Church should plan for what they called "an international Christmas." The decorations were all hand made and consisted in large part of the flags of the Allies. In the most conspicuous place over the pulpit platform were the flags of Japan and America, then those of England, France and Italy. Over the center of the platform was a picture of the inn at Bethlehem lighted up by the rays of the Star in the East. This also was the work of one of the young men and was most creditably executed. The Christmas tree occupied a prominent place at the left of the pulpit. It was lighted with small electric flag bulbs and prettily trimmed.

Two or three things deserve special mention in the observance of the day. At the morning service seven young people were received into full membership in the church—three young men, and four young women. As these were the first members to be received by Mr. Kawabata since his return from America he was greatly pleased.

Second: Our young men's chorus sang for the first time at both the morning service and evening exer-

cises. They had been faithfully practising three hours every day for a week, and did well. In the evening they were assisted by some of our young women and sang in English.

Third: The Christmas exercises in the evening by the Sunday school scholars. These were largely attended, and everything went off smoothly. We were greatly pleased to have as guests Mrs. Mabel O. Todd and daughters of Minneapolis. Mrs. Todd had been to see us in October, bringing with her a letter of introduction from Dr. Shutter. We had entertained her at the Missionary House, and the Blackmer Home, and it was pleasant to have her with us at this time especially as she is a valued Sunday school worker and was afforded a fine opportunity to see our Japanese children. We trust that she will report her impressions of our work to our people in America.

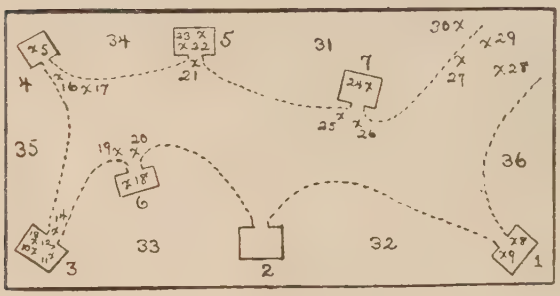
It will not be out of place in this report to thank our American friends for their kindness and thoughtfulness in sending us Christmas greetings. We wish that it were possible to reply by letter to each one, but as we can not do this we hope this item will come to their attention. Thank you, dear friends. Your message brought us much cheer, and made us feel the reality of "the tie which binds our hearts in Christian love."

We have started on another year. We are planning many things, and hope to see substantial progress made. We rejoice in the many indications of interest in our work on the part of the Church at home. The Mission this year hes been more liberally supported than ever before. More and more of our people are measuring up to their opportunity to make Universalism a world faith. We must not grow weary in our well doing, for the promise is to us as to others: We shall reap, if we faint not.

The Sand Table

Mrs. Frank Austin Alden

FOUR GOOD FRIENDS



1. Jesus' home.
2. Church.
3. Home of sick man.
4-7. Other houses.
8. Jesus.
9. Mary.
10. Sick man.
11-14. Four friends.
15-26. People at other houses.
27-30. Trees.
30-36. Grass, moss and flowers.

HOW many of you have friends? Let's hear the names of your friends. One at a time now. (Probably some one will name "Mother." Welcome that especially and make something of it on mother being best friend; this should be done in many lessons, then pass on to other friends as named, boys and girls.) Now why do we ca l these boys and girls our friends? Because we get along nicely with them. They are not selfish al the time. You see it is awfully hard to get along with anybody who is selfish all the time. Selfish people take up so much room that it is pretty hard for any one else to get around.

Now put on your thinking caps and imagine a group of boys and girls that are together for play, but they are quarreling all the time. That isn't nice, and you can't rea ly ca l them friends to each other. But think now (f a gi oup o boys and girls that play fair. Each one is will ng for the others to have their turns n the swing or with the doll. And these are real friends because they are kind to each other. And that is the kind o friendship that stays with us when we grow up. It is just the same when we grow up. Real friends are ready to do things for each other.

Now I want you to think about how to make f iends. Suppose a strange boy or girl comes to live near you. When you see them, speak to them. Go and take them by the hand and ask them if they don't want to come and play with you. Tell them you would like to have them. That will make them happy and you will gain a friend. Maybe they will be poor children and not quite so well-dressed as you are. That ought not to make any difference. In fact it should make us act more kindly to them so as to make up for what they don't have in good clothes and things like that. Be kind to every one, rich or poor, if you want to have friends. And we all need friends all the time whether we are young or old.

Now our lesson to-day is about a sick man who had four good friends. I think he must have been very kind and friendly himself when he was well to have four men who stay friends with him when he is sick, don't you? Well, here is where he lives. (Point to the house.) He is so sick he can not even sit up. (Have doll lying on bed. Under him should be a small pad. This can be made of your handkerchief. Anything to represent the mattress on which he can be carried later.) And with him are his four friends who are anxious to do everything they can for him

But over here is another house where there lives a man who heals sick people. I wonder if anybody can tell me who he is. (Point to Jesus' home.) Jesus. Yes, that is right. And Jesus is so kind and loving that he is a friend to everybody. He doesn't care whether they are dressed up in fine clothes or not. He loves them all. And he works very hard every day teaching the people about God and His love for them. And he has healed many of them who were sick. Over here is the church. Now Jesus and a l who love him go to church. They used to go on Saturday, the last day of the week, but our day is Sunday. (Point to church.) Now Jesus and his friends are going to

church. (Move Jesus and dolls from other homes up to the church.) Here they worship God and think about all the gifts God has given them, life and health, and food and clothes and everything good. Now the service is over and they go back home. (Move dolls to homes and Jesus to his home.) It has been a hard day and Jesus is very tired. But he goes out as the night comes and walks away by himself. (Move doll Jesus out and up road toward 28-30.) What do you suppose he is going to do before he sleeps? Why, yes, he is going to pray to God. And out here he asks God to give him strength and wisdom so that he may be able to help other people and may know how to do it.

And now Jesus, having prayed to God, feels much better and he goes back home to rest. (Move Jesus doll back to his house.) And he sleeps all night, but he gets up early in the morning so as to be ready for his day's work. Now this is the way he works every day. And over here in the house of the sick man these four friends, one day, are talking about how Jesus has healed so many people they wish they could take this sick friend to him. But the man can't walk. So what do you suppose they do? Why, they say: "Let's carry him over to Jesus." So this they do. (Move doll on pad very slowly and four dolls along with him representing how they carry the sick man to Jesus' house.) They get tired carrying him. So they set him down to rest. (Let pad with doll on down by roadside with friends by it.) And now just see, these other folks are all going to Jesus' house. (Move dolls from other homes to Jesus house, making them all crowd in so as to block the doorway.) Then up come the four friends carrying the sick man. But they have to stop outside because there are so many people there to see Jesus. Now what do you suppose they will do? Well, they just wait a while, but there doesn't seem to be any chance of getting in. And they look all around. And one of them thinks of the roof. (Blocks should be piled at side of house, higher row at back next house and lower row in front, as a wood pile might be, which will serve as steps.) You know roofs in those days were not like ours. They were made of light stuff that could be easily moved. And one of them says, let's take him up on the roof and let him down into the house. And that is what they do. (Act this out as if dolls were doing it. Take the sick man up on roof. Move part of roof. Have them let the sick man down in. The children will follow your story in imagination even if every part is not perfect.) Now can you see Jesus look at the sick man? He smiles at him just as he does at all who come, for Jesus is the friend to all in need.

And then don't you think this man was happy? For Jesus is able to cure him of his sickness. And the man stands up who wasn't able to walk. And I guess his friends were happy too They had brought him to the right place and he is well again. And they won't have to carry him back home. He can walk home with them. (Make sick man stand up.) And he thanks Jesus for helping him. And then they go out (the other dolls making room for them), and go back to the house of the man who had been sick.

Well, it pays to have friends who will do so much for you when you are sick or in need, doesn't it? But how can we have friends like that? Only if we are friends to others. We have to make friends and we have to be kind and loving all the time to keep our friends.

Now these men are back at the house. What do you suppose they are talking about? Yes. I guess they are talking about how glad they are that they went to Jesus. But I think they are saying to each other something about how good and kind Jesus was when they saw him, and how it would pay to have him for a friend and how it would be best to follow him. Yes, I think that is the way they would talk. And then I think I can hear them talk about whether they can't find somebody else to help so that they can do something like what Jesus does. And you see it makes anybody so happy to have done friendly deeds that they just want to keep on doing them. Doing good things makes it easier to do more good things. And then we have more and more friends all the time and we ourselves are happier and happier with every new day. Oh, yes! It pays us every way to have friends. So let us make friends, and let us do friendly things every day to keep them.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Ancient Mariner

THERE once lived upon the shore of Casco Bay an Ancient Mariner, who sailed his sloop along the coast from the Grand Banks to Cape Hatteras, and from Boston Light to Barnegat. And he had never studied the science and the Mathematicks of Navigation. And believe me, that is no joke. For he had grown up largely in the Focsle, and had received his education before the Mast, which he called Mawst, and in his day the way to educate a boy at sea was to cuff him first and tell him what to do afterward, and to give no reason for either the cuff or the command. And so it came to pass that when he became Master of a Ship, he had had a Liberal Experience but very little of what was technically known as Navigation. Yet he crossed the Ocean many times, and made several trips to the Far East, and he battled with Typhoons in the Yellow Sea. And they do say that there were few finer fights or better worth seeing than he put up when he reefed the topsls and battened down the hatches, and went into the ring for a seventy-two hour bout with Neptune. And out of some of those encounters Neptune emerged with a badly bruised eye, and a list to starboard, which the old skipper did not call starboard, but stabbud. And yet he had never studied Navigation, and all the books of Mathematickal Tables he knew by reputation only.

And there were certain who inquired of him, saying, How is it that thou dost sail the Raging Main from Casco Bay to Far Cathay in thine old windjammer, and yet thou hast never studied Navigation?

And he answered, I know enough about Navigation to git aout of Boston Harbor, and then I kin go where I dum please.

Now this word I pass along to men who are younger than I, and I say unto them, There is no part of this Voyage of Life that is safe, else would it be much less interesting. Nevertheless, I counsel thee to have especial care not to run ashore while getting out o

the Harbor. If thou wouldest make this trip upon the High Seas of Life and make it joyously and triumphantly, wreck not thy life by youthful follies. Keep a firm grip of the helm till thou art well over the bar, and out upon the Wide Sea, and then shake out the sails, and here is my good wish to thee for a safe and happy and Prosperous Voyage, and a good anchorage within God's land-locked Haven when the trip is done.

* * *

THE SUNDAY SCHOOL LESSON

James W. Vallentyne

MARCH 12—AMOS WARNS ISRAEL

Luxury's Action and Reaction

Most people seek luxury. By luxury we mean freedom to go about unrestrained by responsibility, the possession and use of rare furnishings personal and domestic, and the use of rich foods and drinks.

Of course the fact is that life's real luxuries are not in these things at all, but are in the possessions of the mind and of the heart. What one knows, what he is and the friendships he has, make up that delightful condition that thrills one with gratitude to the Author of Life.

It is a serious mistake of information and judgment to accept strange and costly *things* as luxuries.

It is worth while to study this whole question of desire for the unusual and expensive. What is the effect upon the individual whose desires are so directed and whose resources are so expended? What kind of social attitudes are thus developed? What kind of religious aspirations are cultivated in this proceeding? What sympathies are thus fostered toward the submerged fraction of humanity?

Then the other reactions from this man's conceptions and conduct are of great importance. The influence he exerts upon other people has much to do with our present social, industrial and religious situations. If the rich man by his extravagant waste antagonizes those who have to struggle for a narrow and uncertain comfort, if he estranges from the church those who are by physical contrast made uncomfortable in his presence, if he breeds in laboring men some bitter antipathies against their employers because of the economic and social gulf, not only separating them but spectacularly advertised by the rich man's conduct, how much mischief does he do?

The display of extravagant clothing and traveling equipment, the foolish waste in personal habits and the arrogance that goes naturally therewith, is indeed the cause of some of our very critical conditions.

The man in distress is often conscious of equality and sometimes even of superiority to the person displaying silly wastefulness. With all resentment and with all protest against such unevenness and against the spirit accompanying the display of this unevenness all informed people must have much sympathy.

The prophet complains of the ivory beds of the rich and of the destruction of the flocks by the rich insisting upon eating only the young. The poor can eat the flesh of the old *always*.

Character is indicated by the use one makes of his money and character is made by the use one makes of his money. There can be no statute either in state or church that can establish the limits of discretion and good judgment in the use of one's purchasing power. The sure guide is the discovery of the values fostered by the conduct proposed.

It is safe to conclude that every person wants to be rich in the possession of values. So may it be, for

"Unto every man there openeth
A high way and a low,
And every man decideth
Which way his soul shall go."

The Preacher

Amos was a terrible preacher. He used language that was exceedingly blunt and hard. He struck very severe blows.

Some men denounce, some ridicule, some cut away as with acetylene all the girders of the situation, some instruct, some entertain and some just preach. There are many types of preachers and they have many methods. These methods depend almost entirely upon the temperament of the preacher, so that little variation from the present types could be had even if it were desired except by classification of the candidates and the rejection of those types not desired.

If there were a plebiscite taken on those types to be retained a great diversity of opinion would be expressed. There are friends and defenders for each type and opponents for each.

There seems to be no necessity for adjusting the supply to any type, but there is necessity for an adjustment to certain standards of culture and to very definite measures of education. It is not enough that the type which is to do the denouncing shall denounce. This type must know the philosophy of right so that he can analyze and weigh the values in attitudes, states of mind, sympathies and conduct. If not so he shall be simply denouncing that which does not harmonize with his prejudices or agree with the traditions he has gathered up. Heaven knows this good world has had an abundance of this.

Condemnation of evil has its place and ought to be very skilfully and very powerfully done. But greater than this is the need that the way of improvement be made clear. This is the best way to defeat evil and to take away its friends. Let the worth of the right be shown and let the people be taught how to locate it.

Some men can be great voices of denunciation and at the same time carry on to some advanced position. Some can be great teachers and still hold the interest of the multitude. Others are gifted with the power of pleasant speech but carry little of either condemnation of wrong or instruction in the right.

No one had any difficulty in understanding Amos. He was clear and incisive and struck straight and heavy. He dealt with current conditions.

The Church needs Amos the prophet who cried out against injustice, Hosea the Universalist who insisted upon the never-ending love of God, Ezekiel who sought out the individual and insisted upon him saving himself, John who preached correction by way of repentance. The Church needs more; it needs all the truth.

There is one who towered above them all and penetrated beyond them all and placed his foundations deeper than any of them. Jesus is the greatest enemy that evil has ever had among men, and yet he said little by way of direct attack upon it. He reached the conscience of the individual; he opened the issues of social relations; he made clear the supreme worth of rightness. He accomplished this comprehensive mission by putting all the relations of life upon the basis of respect and affection one for the other.

Men who love each other will not cheat each other, neglect each other, look with complacence upon failure or be inattentive to opportunity for any. The weak, the young, the unfortunate, the meek, the sensitive, the credulous, will all fare well in that society where the principles of this master-prophet prevail.

The preacher need not be popular. He need not stay long in one parish. He need not draw the crowds. But the preacher and the church and the church school all must so do their work that men shall know the truth that the truth may make them free.

* * *

One of the large motion-picture producing establishments sends us weekly press sheets dealing with its activities. For the most part we are not greatly enlightened thereby. But a recent edition of the sheet contains a saying of one of the film stars which seems to us of profound wisdom. Whoever grasps it, has sounded the depths of prayer. We pass it on as a problem in religious experience: "It's a poor prayer that isn't answered."—*Friends Intelligencer.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

AT EVENTIDE

To-night, my soul, be still and sleep;
The storms are raging on God's deep—
God's deep, not thine. Be still and sleep.

To-night, my soul, be still and sleep;
God's hand shall still the tempests keep—
God's hand, not thine. Be still and sleep.

To-night, my soul, be still and sleep;
God's love is strong while night hours creep—
God's love, not thine. Be still and sleep.

To-night, my soul, be still and sleep;
God's heaven will comfort those that weep—
God's heaven and thine. Be still and sleep.

James H. Blaisdell.

WHAT THE GRUB FOUND OUT

A Nature Parable by Mrs. Gatty

"WHERE does the Frog go to when he leaves this world? Tell me, somebody!" asked a little Dragon-fly Grub as he flitted about the bottom of the pond. But his friends paid little attention to him as they caught the insects close about them.

"Who cares where the Frog goes to?" answered one of them.

"Who knows that the Frog goes anywhere?" asked another.

"But I followed him just now," said the Grub, "and he swam out to the edge of the water among the rushes and suddenly he was gone. I could find him nowhere. Did he leave this world, do you think, and what can there be beyond?"

"You idle, talkative fellow!" said one of his friends. "See the morsel you have missed," and with that he snapped up an insect which was flitting right in front of the little Grub.

This checked the Grub for a while, but he soon began asking the question again. The minnows took it up and asked every one that they met. "Where does the Frog go to when he leaves this world? Is there anything beyond?" But no one answered.

Suddenly, splish-splash, and there in their midst was the Frog himself.

"This is your chance," whispered a minnow. "Ask the Frog if you want to know."

Now the advice was very good indeed, but the Frog was a dignified fellow and every one stood quite in awe of him. But after two or three turns around the stem of a water lily, the Grub screwed up his courage and approached the Frog.

"Respected Frog, may I ask you a question?" said the Grub.

"Ask away," replied the Frog, not in a very encouraging tone.

"What is there beyond this world?" eagerly asked the Grub.

"What world do you mean?" said the Frog, rolling his goggle eyes around and around.

"This world, our world," answered the Grub.

"You mean this pond?" sneered the Frog.

"I mean the place we live in, whatever you call it," cried the Grub pertly, "I call it the world."

"Oh, you do," said the Frog, and he shook his sides with merriment.

"Well, this is a pond, not the world. What do you call what's beyond this pond?"

"That's just what I want you to tell me," answered the Grub eagerly.

"You do, do you?" said the Frog. "Well, you are an inquisitive fellow. But I will tell you. It is dry land."

There was a pause of a few seconds, and then the Grub said, "Can one swim around there?"

"I should think not," chuckled the Frog. "Dry land is not water."

"But I want you to tell me what it is," persisted the Grub.

"You are troublesome," said the Frog. "Dry land is very much like the bottom of this pond, only it is dry, I tell you, there is no water there."

"But what is there?" continued the Grub.

"Well," said the Frog slowly, "there's something there, and they call it air, but I don't know how to explain it. It's the nearest to nothing that I can think of."

"I am afraid I don't understand," slowly replied the Grub.

"Just as I expected," answered the Frog. "Now take my advice and ask no more silly questions."

"But I can not be happy unless I know," said the Grub. "If there is a world beyond this one, what is it?"

"You are very foolish," said the Frog. "but I admire your spirit, and I will make an offer. Fasten yourself on my back, and I will take you to the other world."

"Oh! thank you, thank you," cried the Grub.

"We might as well start at once,' said the Frog, and with that the Grub fastened himself securely on the Frog's back. The Frog swam away slowly upward and outward to the edge of the pond. "Now hold fast," cried the Frog, and that moment the Grub's head came above the water. It seemed to him that something struck him in the face and sent him reeling, splashing, and gasping for breath to the bottom of the pond.

"Oh, horrible!" cried the Grub, "there is nothing but death beyond this world. The Frog has deceived me."

Late that day when the Grub was looking for food, he suddenly came upon the Frog seated on a stone at the bottom of the pond.

"What, you here?" cried the startled Grub. "Then you never left this world at all. You deceived me."

"Deceived you?" answered the Frog. "Why didn't you hold on when I told you to? How do you

think I felt when I looked about and found that you were not with me? Do you think that you were very polite?"

Then the Grub told him his experience, how something had struck him in the face and he was sure there was nothing but horrible death beyond. The Frog was silent for a few moments, then slowly shaking his head, he said, "You can not understand now, but sometime you will understand."

It was a few days after this that one of the little Grubs fell sick. His friends gathered about him hoping they could do something for him, but he was languid and weak. The insects flitted past him and he did not so much as try to catch them. Slowly he swam away upward and outward to the edge of the pond. His friends followed him closely. Presently he caught hold of the stem of a rush and climbed upward, then suddenly, instantly, he disappeared from sight. Where had he gone? What now had happened to him? Would he ever come back? The Grubs did not know that their eyes suited for sight in the water were blind to all that was beyond. They waited a long time but they never saw the little Grub again. A few days later another Grub fell ill. They gathered about him and said, "Promise us, if you go away from us that you will come back again and tell us what you find."

"I promise," was the weak answer, and he too swam away to the edge of the pond. His friends followed him closely. Catching hold of the stem of a rush he climbed up and suddenly disappeared from their sight. But they waited, for he was coming back. He had promised them that he would.

But they waited in vain, for he never came back.

"He is faithless," cried one.

"He has forgotten us," said another, while others replied sneeringly, "There is no world but this one."

But our little Grub remembered that the Frog had said, "Some day you will understand."

And so it came about, when this little Grub himself became sick and uneasy one day, he went to his friends and said, "Something within me tells me that I can not stay longer in the water. I must leave you. Something within me tells me to go upward."

Then they said to him, "Will you promise to come back to us again? Will you forget us if you find another world?"

"If it is possible," said the little Grub, "I will come back to you and tell you what I have found. Till then farewell." And surrounded by his friends he swam upward and outward to the edge of the pond and catching hold of the stem of a water-lily he slowly climbed until suddenly he emerged beyond the water.

The dazzling light blinded him, but he held tightly to the stem. Then a strange thing happened. His eyes changed and he could see the world of sunlight around him. Then a more wonderful thing happened; the skin broke down his back and slowly, after many struggles, he slipped out of it entirely. And then, wonder of wonders, he found he had wings which stretched out to the sunlight and glistened as with fire. He poised himself in the air and floated away. He had left his old Grub clothes behind. He was now a beautiful Dragon-fly.

He did not forget the promise he had made or the dear ones he had left behind, but whenever he tried to go to them, he found that it was as impossible for him to enter the water as it had been for him to come into the air when he lived in the water. One day when he was skimming low over the surface of the water in the hope that he might see some of his loved ones, he met again his old-time friend the Frog, who said to him,

"My friend, you can not go to them, but they can come to you, and then they will understand."—*Retold by Susan Mendenhall.*

* * *

FROSTING

The young cook said, "Now, mercy sakes,
I've got to frost a dozen cakes!
Oh, deary, weary me!"
And there, upon the window sill,
Jack Frost sat laughing fit to kill:
"You lazy thing!" cried he.
"A dozen cakes to frost? Ho, ho!
Just look at me, now! Don't you know
The job I have to do?
Ten thousand windowpanes to-night
I've got to frost all nice and white.
A dozen cakes? O shoo!"

L. J. Bridgman, in Youth's Companion.

* * *

TEMPER

Giving way to temper is an indulgence of the emotions that is nearly always undignified and unprofitable. Once in a while, when the provocation is great enough and the cause is important enough, an outburst of temper may be warranted—though on such occasions the display is likely to merit the name of indignation and to be a worthy and possibly even majestic display of feeling. Generally speaking, a person is likely to show temper frequently to members of his family and as seldom as possible to other people. A good New Year's resolution for nearly every one would be to show temper within the bosom of the family as seldom as outside it.

Why are displays of temper within the family so common a failing? If ever people should naturally refrain from angry outbursts, quarrelsome utterances and vindictive sneers, it is when they are with those whom they most love. But in that presence they are likely to feel free to discharge emotions and thoughts that before other people they would be ashamed or afraid to express. They know that, no matter what they say or do, the family tie of affection won't break, and with that assurance they find a luxurious pleasure in abandoning self-control. Sometimes, with a curious perversity, they even take satisfaction in saying things that sting to the persons whom they would sacrifice themselves to protect from suffering. Invariably they find some plausible excuse—as that it was necessary to speak so to preserve discipline, or to correct a fault, or to resent unjust or selfish disregard of their wishes; but no explanation can justify the feeling of satisfaction that often accompanies a wounding display of bad temper.

Some people are disposed to pride themselves on the fact that they sometimes lose their temper. They have an idea that a man with a temper is more efficient than a man without one; that he has energy, enthusiasm, motive power that the even-tempered man lacks; and with that idea in mind they are not averse even to cultivating their temper a little and letting it from time to time get the better of them. Such men are fond of citing great men who were notable for temper; they are glad to keep green the memory of historic instances when George Washington's self-control broke down. But are there any historic instances of Lincoln's losing his temper? He was as efficient in his way as Washington was in his. There are other ways of generating motive power than by waxing hot under the collar.—*Youth's Companion.*

Young People's Christian Union

UNIVERSALISTS IN UNIVERSITIES

In the great universities of the country there are enrolled as students Universalist young people whose number probably runs up into the thousands. It is a continuous procession, some coming and some going, but the number increases from year to year with the popularizing of the higher education. And in these same universities there are many more thousands of young men and women who have broken or drifted away from their ancestral religious connections, and have not discovered that there is any kind of organized Christianity which is consistent with the best of modern knowledge and scientific truth.

In a few of these university centers, like Minneapolis, and Urbana, Ill., we have churches of our faith, and sometimes these churches are really ministering to the student life. Nowhere are we doing all that we should be doing to reach these young men and women who are going to be the leaders in their respective communities in a very few years.

With the limited funds at our disposal, it is not possible for us to maintain heavily subsidized churches in all these university centers, as some of the larger and wealthier denominations do. But there are some things that we can do which are not only financially possible, but administratively easy.

One of these possible things is illustrated by the organization of

The Cornell Universalist Club

at Ithaca, N. Y. Here in this university with its five thousand students, there are some twenty or thirty who register as Universalists and as many more perhaps who have Universalist inclinations, if they could be found. At Cornell we are fortunate in having a few members of the university staff who are not only Universalists but are vitally interested in and eager to work for their Church. One of these is Rev. Irene Earll, now on the library staff of the Agricultural College. She has gathered these Universalist students together, and they are meeting weekly, and have voted to associate themselves with the Young People's Christian Union as a local Union. This is the second Union organized where we have no church, the other being in Athens, Ga., where the University of Georgia is located.

What has been done at Ithaca can be done wherever there is some one to take the lead in gathering and organizing the Universalist young people. Without these young men and women our Church will lack some of those who would be its most effective leaders, and not only will our own Church lose them, but there is danger that they will be lost to all organized religion, for they are not likely to take an active part in the work of other churches. Many of these young men have not decided what their life work is to be; some of them will find their way into our ministry, perhaps, but they never will unless their Church shows sufficient interest in them to keep in touch with them during these four important years. We should have a Universalist Club in every university where there is any considerable number of Universalist students.

Later on, perhaps, we can have student pastors at some of these places as other Churches do, but that is a later and much more expensive step. Just now I am pleading for the thing that we can do, and ought to do. And one step in this direction would be to send to the Director of Young People's Work the names and college addresses of Universalist students everywhere.

* *

THE AMBITIONS OF YOUTH

"These wild young people," as some still persist in calling them, are continually surprising one who has opportunity to become acquainted with what lies beneath the surface.

At the Illinois State Rally at Peoria a devotional meeting was held at which the topic was discussed: "If you were entirely free to choose your life work, what would it be?" At least a dozen young people answered the question: there was no argument concerning the relative value of any of the proposed lines of work; the "discussion" was simply a succession of individual statements setting forth rather intimately what each of the speakers desired to be.

Among the girls were those who wanted to be: a minister's assistant, a child-welfare worker, a teacher of home economics, a lawyer specializing in domestic relations, an Americanization worker, a minister and a missionary nurse. Among the boys were those who hoped to become ministers, teachers of agriculture, lawyers, and several others. But the chief thing of interest in every case was the reason given for the choice. In varying phrase these young people set forth the social, the humanitarian, the Christian, the social motive. Every one of them was an altruist. Every one of them had caught the vision of service. And they were young people who could and did have at that rally "a regular time." They ate and they danced and they sang and they yelled, and then they prayed and talked seriously and intelligently of the deep things of life.

If a visitor had seen those young people only on Saturday and Saturday evening, he would have said, "Well, if that is the kind of young people we have in the church, what's the world coming to?" But if he had stayed until Sunday evening, and had listened to the discussion of the principles and practise of Christian Stewardship, and later of their life-ambitions, he would have seen what is true of practically all young people everywhere, that there is a deep and serious purposefulness that is fundamentally altruistic, and which will govern and control the life if it is not only given an opportunity for expression, but is directly challenged to express itself.

The judgment which age metes out to youth is too often given before the evidence is all in, because age does not greatly vary its actions from Saturday night to Sunday afternoon, and youth does. Blessed is that church which can help its young people to a wholesome good time on Saturday and can also challenge them to altruism and consecration, for it shall not be disappointed in them.

Stanley Manning,
Director of Young People's Work.

For the Quiet Hour

The laws of nature are the will of God for our bodies. As there is a will of God for our higher nature, the moral laws, as emphatically is there a will of God for the lower, the natural laws.

Henry Drummond.

One is always at liberty to make life as hard as possible—for *himself*. The *age* of the hairshirt has passed, but not the *spirit* of it. There is still left a deal of entirely gratuitous martyrdom. There are people who will not permit themselves to have a good time, even to please God. They are afraid of life at its flood. Without the Covenanter's trenchant convictions, they practise his renunciations. Of two open paths they dismally and resignedly select the arduous one—and without reward, so far as I can discover, either in this world or the next. Duty is not a god: it is a gadfly which merely stings them into doing what they prefer not to do. Their rule of life is not golden but iron. I am sorry for them—they have so melancholy a time with their virtues, whereas I can not conceive of a good God as even edified with their sad performance. Ordinarily, I suppose He prefers our smiles, our songs, our gladness.

George Clarke Peck.

Some of the most beautiful prayers ever uttered are very short prayers. There is a chain of but three links in this prayer of the poor woman of Canaan, but it reaches a long way. One link is on the throne of God; it is "Lord." The other link is down here; it is "me." And then there is a great link between that and this; it is "help." "Lord, help me." And the greater your need, the more that middle link in the chain will express.

Marcus Rainsford.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St,, Boston, Mass.

A LETTER FROM MRS. QUINBY

It has been my pleasure to welcome and rejoice in every advanced step of the W. N. M. A. during its existence of over fifty years. Therefore it gives me great satisfaction to greet a field secretary.

There is nothing quite so beneficial to an organization as the personal contact. The visits to the Mission Circles and Guilds will be found so worthwhile, informing, inspiring and encouraging members. What else is wanting to make these visits a success? An intelligent ready response. I am wondering these days, as I read the reports of our affiliated bodies under their efficient leaders, if the members of the W. N. M. A. fully appreciate all it means to our Church. Are you each thrilled, enthused and ready to co-operate by following this leadership?

Really, friends, it should be a challenge to us, the older organization, to arouse ourselves to the great opportunity to secure increased membership while we witness this psychic wave for members all along the line, not only in our Church but in all churches and organizations. *Now* is the accepted time. We are too prone to become lax and indifferent to these demands for missionary endeavor, resting upon the loyalty of the other members. Each member should share the responsibility and in the unity of purpose strength and courage and enthusiasm will follow.

Especially should the Mission Circle members realize the encouraging impetus which the organization of the Clara Barton Guild brings to us, binding as it does in spirit and purpose our young women for developing Christian character and service. Through a study of world conditions and needs their interest in the great enterprise of Christian missions will be deepened.

All should realize the need of mission study, both Circles and Guilds, and co-operate whole-heartedly. The glad Easter beckons to us all to bring in our sheaves, increased members for Christ and his Church and his service.

While we are cheered by the consecrated efforts of the General Sunday School Association, the Young People's Christian Union and the Comrades, let us measure up to our opportunity to-day by a renewed, determined drive for increase of membership. Remember our duty to our missionaries in Japan, in the South, everywhere, and respond most generously.

God bless you all!

Cordelia A. Quinby.

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THE FUND FOR WOMEN'S COLLEGES IN THE ORIENT

Great interest is being felt in the "home stretch" of the campaign for the Union Christian Colleges for Women in the Orient initiated by Mrs. Peabody in 1920. Many will remember the delightful exercise, "Lighting the Christmas Candles," which was given at that time in Boston and in many of the surrounding towns. As a result of the effort in 1920-21, $900,000 has been secured. A part of this sum is the amount generously given by the trustees of the Laura Spellman Rockefeller Fund, the agreement being that for every two dollars secured through Woman's Boards and individuals this fund will give an extra one dollar.

Many of the states have been engaged this winter in securing their quotas for the balance needed. Massachusetts has now been divided into nine districts and during March and April many luncheons and public meetings will be held that the quota of the state, $100,000, may be provided. At these meetings outstanding speakers will present the needs of the seven union institutions for which buildings and equipment are being sought. As this is a nation-wide interdenominational campaign, even those Boards which can not include in their budgets any considerable amount for these colleges should be deeply interested in the outcome of the effort. In every community there are individuals of wealth interested in education and in philanthropic work who may be approached for a gift for such an enterprise even though it does not count upon the denominational apportionment of their communion.

Very interesting incidents might be related of the success with which this campaign has met in other parts of the country. The colleges to benefit from this fund of $3,000,000 are Woman's Christian College, Madras, India; Union Medical College, Vellore, India; Isabella Thoburn College, Lucknow, India; Yenching College, Peking, a part of the great Peking University; Ginling College, Nanking, China; and the Women's Christian College, Tokyo, Japan.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

QUOTING FROM THE SUNDAY SCHOOL MISSIONARY

In her most recent letter, Rev. Hazel I. Kirk, writing from Shizuoka, Japan, says some very interesting and pleasant things. We think that she is correct in her opinions. We quote:

"I hear that I am to be more truly the Sunday school missionary than before. I am proud of the fact that I am to represent the Sunday schools. It is a great thing to be the ambassador of the children and to have them standing behind you. The children are the important factors at this end too, and more and more I am convinced that with them lies our great, our greatest, opportunity. A great deal of emphasis is being placed on Sunday school work out here. It is a natural sequel of the big Tokyo convention; but even more than that I feel that it is in harmony with the sense of the world at large."

* *

THE CATECHISM WELCOMED

The first edition of the catechism, five thousand copies, was quickly sold and the second edition is going fast. For the convenience of users the questions have now been numbered.

* *

DOUBLING UP IN CALIFORNIA

Los Angeles reports an attendance of 122 as compared with sixty-one on the corresponding Sunday last year. Class in percentage? As matter of fact, the gain in membership is even larger: 147 per cent.

Things are moving out on the Pacific Coast Los Angeles and Pasadena are having a little friendly contest discreetly conducted with the result that both schools are increasing in size and enthusiasm.

* *

THE SEARCH-LIGHT BULLETIN

Every one should understand that there are two "Search-Lights," one published in the *Universalist Leader* and one issued as a monthly bulletin and sent directly to the schools. Of the latter the General Association furnishes, without charge, enough copies to supply every officer and teacher, all that is asked being that conscientious distributors be appointed who will deliver the papers to the workers rather than to the waste-basket or the furnace.

The bulletin is crowded with news and suggestions, all its matter being different from that published in the *Leader*.

* *

THE SLOGANS AT MILFORD

Milford, Massachusetts, has a way all its own for using the slogans. It happens that there are twelve classes meeting in the main Sunday school room. Each one is given special responsibility for learning the slogan for a particular month, then occasionally at general exercises the slogans are called for and the classes rise in turn and recite the mottoes assigned. Inasmuch as there is pride in making this service prompt and enthusiastic the result is very impressive.

* *

THE CONVENTIO

Time, July 16, 17, and 18.

Place, Worcester, Mass.

Characteristics, optimism, aggressiveness, consecration, joy.

Order of Universalist Comrades

LAYMEN'S SUNDAY

Another significant day in the history of our Church, significant because it has convinced us that the men stand ready to respond to the call of their leaders.

Laymen's Sunday has found its place in the calendar of our Church, and while not all of the churches observed the day, the time will come, I believe, when it will be observed by every church of our denomination. Perhaps one of the reasons why the day is not more generally observed is because so many of our ministers have not caught the vision. Too many of our ministers have been too slow to appreciate the value of their men.

The minister who shouts as it were "from the house tops," "We must stand by the General Superintendent, we must march shoulder to shoulder," and in the next breath refuses to think in terms of service for the denomination by seeing to it that his church gives as liberally as possible for denominational work, but rather educates his people to give only for the local church, has not been privileged to know what it means to have the thrill of thinking in the terms of "big things" or the joy of even planning to do "big things."

Laymen's Sunday, why? It gives the layman a chance to see some things from the minister's point of view. It gives the layman a chance to experience that disappointment and heart-ache that come after he has put his best into his work and the sermon for the week, and not one of the parishioners gives him a word of encouragement or appreciation. It gives the layman a chance to see how the church looks when only a few of the many men who ought to be in the pews on Sunday morning are present.

It gives the layman a chance to experience the thrill that comes to the minister who does his best in holding before this needy world the Christ. And best of all, it will be the means of interesting men who are not at the present time in the ministry to see the importance of the need for missionaries and ministers, and who will decide to enter this work, or to help some one else to take this important step.

Laymen's Sunday, why? Especially this year, it meant the launching of a great campaign, a great campaign of service. To assist the General Convention in raising the funds with which to build the National Memorial Church in Washington is a supreme privilege, one that appeals to the men of our Church because it is big and worth while. To build the Perin-Cate House in Tokyo, Japan, is another privilege which will prove to the world that we believe in Universal Brotherhood.

Was it worth while? One man from Pennsylvania says in answer to the question, What was the attendance? "Forty-one. Average attendance for Febuary for two years twenty-five." Was it a success? "Yes, for midwinter, with bad roads."

In reply to the question, Was it a success? here is what they say: "Yes, and two fine addresses." "Yes, great." "Splendidly so." "Yes, greatly so." "Great." Another, "Not a conspicuous success, just average."

Another from New Hampshire says: "Great. Our first Sunday men took the whole service."

Another from up in New York State says in reply to the question, Was it a success? "Yes, and enclosed is a list of the eleven men who took part in the service."

Another from Massachusetts says in reply to the question, Was it a success? "Great. The day was stormy and the city in the midst of an epidemic of the grippe with a large amount of illness. Considering the case we had a good congregation. The outstanding impression of the service was the absolute sincerity of the men having a part in it. The speaker was a prominent Mason. Four of our men besides the speaker took part in the service. After the morning service the men of a special class in the Bible school voted to establish themselves as the Chapter of the Universalist Comrades."

Comrades, believe with all your heart and soul that "no effort that you put forth in his name will be in vain."

Fred C. Carr.
National Secretary.

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LAYMEN'S SUNDAY REPORTS

Connecticut

Norwich.—Rev. George H. Welch, pastor. We observed Laymen's Sunday with a great deal of success. It was discovered that there are men in the parish who can arrange for and handle such a service from beginning to end, whereas last year an attempt to carry out such a plan was a failure. Arthur G. Crowell, Fred S. Young, and James J. Coggins served on the committee in arranging the service. Ralph W. E. Hunt was the speaker.

Illinois

Joliet.—Rev. Walter Henry Macpherson, pastor. Laymen's Sunday was observed with three big events—the Comrades' Forum Class at 10.20 a. m., conducted by Mr. Woolson; the morning service at 11 o'clock, of which the Comrades had entire charge; and a Comrades' Propaganda Meeting in the evening, when George Lehr gave an address on "Why I Attend the Universalist Church," and Ralph Austin spoke on "The Religion of Lincoln."

Indiana

Muncie.—Rev. H. A. Hersey, pastor. The men of the church had entire charge of the service on Laymen's Sunday. L. L. Case gave the Scripture reading, Austin C. Case offered prayer, and Clay Whitely, S. M. Klein and Dr. L. L. Ball gave brief addresses.

Iowa

Mitchellville.—Rev. O. G. Colegrove, pastor. We had a fine Laymen's Sunday. Eighteen men were at the morning service, and twenty-three at night. Eight men were on the platform and in the choir in the evening, and ten took part in the evening. There is splendid interest shown in the Comrades' organization, which has a charter membership of eighteen.

Kansas

Junction City.—Rev. Fred A. Line, pastor. We had a fine laymen's service yesterday with Capt. Walter Buford and Charles H. Manley, Jr., as the speakers. James Calkin conducted the service. We had about one hundred in attendance. Mr. Manley, who is superintendent of the Sunday school, spoke on "The Church of To-morrow," and Captain Buford's subject was "The Other Man's Religion."

Maine

Bethel.—Rev. J. H. Little, pastor. Laymen's Sunday was observed Feb. 19. Not being able to secure a speaker from far away, the Comrades conducted the service. The president and vice-president read the Scriptures and another Comrade gave an excellent address on building a Boys' Home in Tokyo. The pastor spoke on the Memorial Church in Washington.

Massachusetts

Melrose.—Rev. L. L. Lewis, pastor. Laymen's Sunday was observed Feb. 19. The Comrades attended in a body. The service was conducted by D. G. Davidson. The general theme was "Men and the Church." There were two addresses, one by Mr. O. H. Smith on "What the Church Can Do for Men," and one by Mr. W. H. Cotting on "What the Men Can Do for the Church." Mr. Lewis and Dr. Marshall enjoyed the service from the pews, and were both pleased with the success of the laymen. The Comrades are gaining every month, the membership now being seventy-one. The Ladies' Social Circle supper for March will be served by the Comrades.

Somerville, Third.—Rev. Isaac Smith, pastor. On Laymen's Sunday, Feb. 19, the minister had the pleasure of sitting in the pew while three laymen took entire charge of the service. F. Ellwood Smith conducted the meeting, offering prayer and reading the Scripture. Prof. William R. Ransom of Tufts College, a member of this church, and John Weinheimer, president of the Men's Club, gave addresses.

New York

Rochester.—Rev. W. W. Rose, pastor. On Laymen's Sunday, Henry A. Niven occupied the pulpit, and gave an address on "Praying to Win or Playing to Win."

Ohio

Kent.—Rev. E. A. Lewis, pastor. Laymen had entire charge of the service Feb. 19. J. S. Greene gave the opening sentence and led in the responsive reading; I. T. Rhodes read the Scripture; G. E. Elgin gave a vocal solo; J. P. Meade offered prayer and pronounced the benediction, and J. T. Johnson gave the address.

Among Our Churches

Mid-West Letter

The month of January I spent conducting special meetings in Indiana. We are trying to concentrate the work in this state as much as possible, and so I held my meetings in Galveston, Anderson, and Milan. * * My last letter told of the Galveston meeting, and the calling of Rev. W. O. Bodell of South Carolina to become pastor, and so this letter must begin with **Anderson.** For nearly five years Rev. Sidney Esten has been pastor in this difficult field. He preaches twice every Sunday, and teaches school all the week. Besides his work in the church and in the high school, where he is very popular, Mr. Esten spends a couple of months every year in Oregon and Washington, climbing mountains. He is a member of several well-known mountain-climbing clubs, and a great lover of the out-of-doors. But he loves the Anderson people, and sticks to the church in the face of great odds and discouragements. My two weeks series of meetings resulted in the quickening of new life in the church and in bringing the message to a goodly number who were strangers to our church and doctrines. The church is being repaired at considerable expense, and the future looks brighter than before. * * At **Milan,** where I spent a week, the church was greatly revived, and the pastor expects to receive some new members at the next appointment. In the *Milan Commercial,* an unusually well edited weekly paper, Mr. Letcher, the editor, printed on the front page a picture of the Mid-West Superintendent and devoted three columns to an account of the meetings and the work. Both he and his wife, neither of whom is a Universalist, came regularly to the services, and promised to advertise widely another series of special meetings, if I would return to Milan for a more extended campaign. The Milan church was reopened and a pastor secured last July. It is coming to the front again, although Mrs. Mock, who is pastor there, is handicapped in the excellent work she is doing because services are held only one Sunday a month. A visit to Miwogco Mineral Springs was an interesting feature of my visit to Milan. This is a great sanitarium, built, I am told, at an expense of about half a million dollars. It is drawing great numbers of people from all over the country, who go there to take the famous baths and drink the wonderful mineral water. At the invitation of the management I was a guest one day and enjoyed a wonderful bath and the other hospitalities offered me. The institution is located just outside the little city of Milan in a lovely grove of hardwood trees. * * **Logansport, Ind.**—I had a few hours' visit with Rev. Wellington C. Holmes, on my way through Logansport, and visited the church to inspect the fine moving picture apparatus which has been installed. Mr. Holmes said that it had solved a difficult problem. On Sunday evenings the auditorium is packed so full that there is not even standing room for many who would like to come. Evidently Mr. Holmes is doing good work. I have promised to give a series of meetings here before many months. * * Rev. Owen A. Burton has resigned at Marseilles, Ill. * * Mr. John M. Foglesong, of Hoopeston, Ill., a business man with whom I have had much correspondence, has decided to enter our ministry. He has already visited and preached at Lyons and Bryan, Ohio, and as a result he has received a call to be pastor of these two parishes jointly, which it is likely that he will accept. Mr. David A. G. Lossius, a Joliet business man, has also joined our ministry, and has already preached very acceptably at Marseilles. These two men are splendid additions to our working force, and we welcome them heartily and sincerely. * * I am endeavoring to form a new circuit at Sharpsburg, Mount Vernon, Sangamon and Waltonville, Ill., and hope that Rev. Armon Cheek of Chattanooga, Tenn., will take up this work. * * **Rochester, Minn.**—Rev. Ernest M. W. Smith has been preaching here since Dec. 1, and much comment is being made on his ability and leadership. Large audiences attend the Sunday evening services. Many who never attend church have become greatly interested and the prospects for the church are bright. Mr. Smith will be extended a permanent call to this church. While in Rochester, I learned that Rev. Thomas Chapman had undergone a serious operation in one of the big hospitals there, but was convalescing nicely. I had a good visit with him, as we have been intimate friends all the years I have been in the ministry. He hopes to return to his work at Hopkinsville, Ky., by the middle of March. * * During March I shall visit every church and pastor in Wisconsin, holding special meetings in Augusta (now dormant), and also in LaCrosse, where Rev. Nellie Mann Opdale has been pastor since last September.

L. R. Robinson.

Church News and Interests

DENOMINATIONAL CALENDAR

March 24. Massachusetts' Men's Banquet under auspices of the State Chapter of Universalist Comrades, at Boston City Club.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1922

Previously reported	91
Manchester, Ind.	7
Tokyo, Japan.	2
Total	100

PERSONAL

Mrs. Katherine B. Haskell and Rev. Dwight A. Ball were married, Tuesday evening, Feb. 21, in Washington, at the home of Dr. John van Schaick, Jr., who performed the ceremony. Mrs. Ball has been the woman worker for the W. N. M. A., in Kinston, N. C., for nearly two years, and Mr. Ball for the past year has been making Kinston his headquarters, preaching there and at adjacent points. Previous to his going to North Carolina, he was for a number of years State Superintendent of churches in Maine.

California

Los Angeles.—Rev. C. Ellwood Nash, D. D., pastor. Few of our people realize the splendid work that has been accomplished by our denomination in Los Angeles. Nearly fifteen years ago the General Convention sent Dr. Nash to the metropolis of Southern California with instructions to concentrate upon this one point until independence was reached. He was guaranteed a salary of $2500 for three years, the State Convention agreeing to provide $1000. In the third year the people assumed the provision for $600, and each succeeding year assumed an additional amount until it was providing $1500, the General Convention $600 and the State $400. After the erection of the church, the state contribution was reduced to $150, and then to $120, in recognition of any work that Dr. Nash did at other points in the state. Later the Y. P. C. U. assumed the $600 share of the General Convention. In January, 1920, the Y. P. C. U. was relieved of its share and in June, 1920, Dr. and Mrs. Nash moved into the new parsonage. Since that date this church has been standing on its own feet, paying all its own bills, and moving steadily forward to bigger and better things. Of course this financial independence reveals the fact that the organization has acquired strength in numbers and interest. The people are thoroughly organized, splendidly officered, and every department is filled with enthusiasm. The church has grown also in spiritual power. Dr. Nash is recognized as a preacher of ability. His sermons are thoughtful, earnest, and inspiring.

Illinois

Aurora.—Services were resumed here the first of January by Dr. Adams of

Elgin. Feb. 19 and 26, Dr. Carl Polson supplied the pulpit. The outlook here is splendid, and a fine future is ahead.

Peoria.—Rev. B. G. Carpenter, pastor. We are enjoying a season of earnest activity. The morning services occupy first place in the thought of a large congregation. The evening lectureship continues to draw a full house each Sunday evening. We plan to link this work up closer to the church during the Easter season, when for five evenings we will consider the Five Points of Faith. We are already at work securing a large class of new members for Easter. The Sunday school is using the "Illustrated Story of the Life of Jesus," put out by the G. S. S. A., and we believe it is going to be of great value. Y. P. C. U. Sunday and Laymen's Sunday were both observed. The Y. P. C. U. State Rally was a success. In the March number of the "Builder," our local church paper, special plans for the observance of the Easter season will be presented.

Indiana

Manchester.—Rev. Pearl Patrick Mock pastor. Services are held the first and third Sundays of the month. The interest is good. Monthly business meetings, followed by social hour, have been very successful. On Feb. 19, there were two accessions. Members in other cities and distant states remember this home church. One of them sends $100 annually though living in Oklahoma. Children are taught to give systematically. One boy sold doughnuts to pay his part of the minister's salary.

Maine

Portland, All Souls, Woodfords.—Rev. Alfred S. Cole, pastor. The supper and minstrel show, Feb. 16, was a decided success. The vestry was filled to its capacity. The entertainment represented long preparation, and especial credit is due to Mrs. Loud and Mr. Grant who had it in charge. On Feb. 7, Mrs. Louise Perry entertained the Ladies' Circle at an all-day meeting, serving a delicious lunch for which each member contributed a certain sum which was turned into the treasury. Margaret Billings has organized a group of Camp-fire Girls, consisting of the members of her class. They meet every Friday evening and have started with a good membership. The Mission Circle has increased its membership to twenty-four. On Laymen's Sunday, Dr. O. K. Hollister, of Westbrook Seminary, occupied the pulpit, speaking on the work of the Comrades.

Massachusetts

Beverly.—Rev. Harold W. Haynes, pastor. Since the coming of the New Year this church has accomplished considerable work. A Children's Hour has been established during the period of the morning service, under the direction of the principal of the local Montessori school, which has proved popular. The expense is borne by the Women's Club, the Ballou Class (a class of ladies) and the Sunday school. A profitable two days' visit from Miss Morgan was enjoyed during Young People's Week. The Y. P. C. U. had entire charge of the service on Young People's Sunday and acquitted themselves in a remarkable manner. This service brought a great light to more than one adult mind in this church, and resulted in the taking of eight new members into the Y. P. C. U. The monthly vesper services have kept up their popularity among the people of the city. The Women's Club has given a Welfare Supper, the proceeds of which, over $80, were devoted to the needy children of Beverly. The Young People presented a play, the proceeds paying for the re-wiring of the stage and the balance going into the treasury of the Union. They are to repeat this play at the annual fair of the Peabody church. Under the leadership of Ralph Swan, a Boys' Club has been organized, starting with one of the classes in the Sunday school, and growing rapidly. The Men's Social Club, a non-sectarian organization, has had an extremely popular season, and is now planning for its "Father and Son Night" in March. On Laymen's Sunday, five of the men had entire charge of the service, the speaker being William H. Parker. There was a large audience, fifty-eight per cent being men. Breakfast was served the men of the parish, preceding the service. At the regular meeting of the Hathaway Class at the Sunday school hour, the class voted to establish itself as the Hathaway Chapter of Comrades. The pastor has sent out a questionnaire concerning church services, the relation of the parish to the Sunday school, and local policy. The answers are rapidly coming in.

Cambridge, Third.—Rev. L. R. Paige, pastor. On Feb. 12, Lincoln's Birthday, the pastor preached on "Lincoln, a Legacy and a Prophecy." On Laymen's Sunday, A. Ingham Bicknell and James D. Tillinghast made the addresses of the morning and other laymen took the rest of the service. The Boy Scouts observed their tenth anniversary, Feb. 10, with a fine supper. Judge Charles Almy and Mr. Paige gave speeches of congratulation A union service was held in this church, Feb. 26, at which Rev. F. O. Hall, D. D., was the speaker. An executive from the Samuel D. Warren Company will speak on "Paper-Making," at the meeting of the Comrades, March 2.

South Acton.—Rev. Clark L. Paddock, pastor. This season has been a busy one in our little church. On Nov. 1, Mr. Paddock, formerly of Northfield, Vt., began his pastorate here. Early in that month the Ladies' Social Circle held one of its most successful fairs. In December the South and West Acton churches gave a reception to the pastor and his wife to which all the townspeople were invited. The Sunday school held its usual Christmas tree with Christmas exercises Dec. 24, and has the past week just enjoyed a Valentine Social. The little workers of the school are busy, earning funds to assist in purchasing a piano. The school is in splendid condition and has during the last month broken its record in attendance. The Y. P. C. U. are holding devotional meetings with interesting topics every Sunday evening. A Chapter of Comrades has just been organized, and we are looking forward to the Comrades' movement in this locality. Our Mission Circle, though small, is doing good work.

Plymouth.—Rev. S. E. Franc, pastor. This church plans on holding many meetings in this centennial year of Universalist activity in Plymouth. On March 10, special commemorative services of the organization of the society will be observed. At the annual May Dinner a special service for our visiting guests will be arranged. During the summer tourist season, it is expected that an Institute will be held. We hope to install a new organ during the year, and all who are in a position to do so are urged to contribute.

New York

Fort Plain.—Rev. H. F. Moulton, pastor. The church recently celebrated its twenty-fifth anniversary. At the Sunday morning service, Dr. Richard E. Sykes, president of St. Lawrence University, preached on "Remembering the Traditions." At the noon-hour came the anniversary luncheon, after which the president of the board of trustees unveiled a large picture of Mr. Moulton. Letters were read from former pastors and members who had moved away, and Dr. Sykes and Dr. Walker, State Superintendent, gave brief speeches. At the afternoon service Dr. Walker gave a sermon on "Building the Altar—and Keeping It Christian." In the evening, Mr. Moulton gave an illustrated lecture on "Washington—The Citizen and Mason." The church was packed to the doors, many Masons, Eastern Stars, and D. A. R. members attending.

Cicero.—Rev. Julia M. Tobey, pastor. We had a wonderful Christmas. The men went into the woods and cut an immense tree and placed it in the yard in front of the church. It was thirty feet high and had 106 lights. The service began Sunday evening at 6.15. We had a choir of eighteen voices, and Cecil Roberts, Mrs. Alice Gillette, and Miss Tobey each sang a solo. The pastor read a Christmas story. A collection for the Armenian Relief Fund amounted to nearly $44. After the service inside all assembled around the tree and sang Christmas carols, and then Santa presented every child with a bag of candy popcorn and nuts.

Pennsylvania

Reading.—Rev. L. Griswold Williams, pastor. The annual business meeting proved to be a historic gathering, for it was the first time in many years that the new year was begun with an actual balance in the treasury. Preceding the meeting,

the congregation enjoyed a bountiful supper in the recreation hall, prepared and served by the women of the church under the direction of Mrs. H. D. Nelson. Rev. Herbert Benton of Philadelphia was the guest of the evening, and delivered a short but inspiring address, emphasizing the need of the world for faith in universal brotherhood which the Universalist Church offers. The business meeting was called to order by William H. Hullinger, moderator, and the reports of officers called for. A large deficit was expected, but the report of the treasurer showed the amount to be slightly over $500. The pastor suggested making this up on the spot, and in a few moments the amount was pledged, and a collection taken which will start the year with a balance on hand. When Mr. Williams became pastor two years ago, the matter of closing the church was being seriously considered. But under the new leadership the organization has taken on new life, new people have been interested, and new forms of activity have been developed, such as community gymnasium classes and social service work, and dramatics.

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REV. ALBERT HAMMATT VISITS ST. LAWRENCE

The Theological School of St. Lawrence University was fortunate in having for its lecturer on Preaching for the term just closed, Rev. Albert Hammatt of North Adams, Mass. Mr. Hammatt is a warm personal friend of President Sykes, in whose home he was a guest. He also knew the present dean of the school when as a student of Crane Theological School he was wont to call frequently at the home of his pastor, the late Rev. I. M. Atwood, D. D., then living in Somerville, Mass. He thus found friends to welcome him at Canton, and by his excellent addresses and delightful personality he won the friendship of all the members of the school.

Mr. Hammatt delivered three lectures dealing with preparation and delivery of sermons, and the minister in his study and among men. They were admirably expressed and delivered, enriched with wise suggestions prompted by the lessons of the lecturer's own experience.

At the college morning chapel services, Mr. Hammatt made a brief but effective address. He preached in the Canton church, also, to the great satisfaction of the large congregation.

Rev. George E. Huntley, D. D., delivers four lectures on Sunday school work, beginning Feb. 21. It is hoped that Dr. Shutter will also lecture later in the term.

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MASSACHUSETTS MEN'S BANQUET

The speakers at this big affair will be Rev. John Smith Lowe, D. D., General Superintendent, and Hon. Olin H. Chase, of the State House, Concord, N. H. The known quality of such speakers gives ample evidence that the Massachusetts Chapter of the Universalist Comrades is leaving no stone unturned to make the gathering a success.

Remember—at the Boston City Club, March 24, 6.30 p. m.

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THE NEW CHURCH HOME AT LITCHFIELD, ILL.

Oct. 2, 1921, was a "red letter" day for the people of the Litchfield, Ill., church, for it marked the date of the dedication of the new church home which they have toiled so many years to earn. For twenty years, Rev. John S. Cook, D. D., former State Superintendent, and pastor of the Litchfield church for seven years, now pastor at Leroy, was the leading spirit of the movement, and was largely instrumental in making the new church a possibility.

The present property was formerly the home of the late Dr. John Dennison Colt, who had served the people of the community faithfully and well. When this attractive house was offered for sale, the friends of the church thought that a splendid opportunity had come their way. Of course there was much remodeling to be done. The partitions of several rooms on the first floor have been torn down to provide a good-sized auditorium, and other rooms are used for Sunday school and community work. The second story has been converted into an apartment to be used as the parsonage.

Dr. Cook very fittingly was chosen to preach the dedicatory sermon, and in the evening the Rev. Luther Robinson, Mid-West Superintendent, gave a stirring address before a large congregation.

Curt Conner, known locally as the "boy preacher," is the present pastor of the church, and he is meeting with real success in his work. Congregations are larger than they have been in the past. All the auxiliary societies, as well as the church itself, are in splendid condition.

As in the past, the church is a "child of the State Convention." Were it not for this fact, it is doubtful if the work could go on. The people, however, are looking forward to the day when they can pass on what has been given them.

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BOSTON UNIVERSALIST CLUB

On Monday evening, March 13, Annual Ladies' Night will be held. An interesting evening is in store for all the members, their wives and friends. Among the speakers will be Hon. Herbert Parker, formerly Attorney General of the state.

Reserve this evening for this event. Next week's *Leader* will contain a more extended notice.

LYMAN WARD

Of Camp Hill (Alabama) School

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* *

"Honey," said the colored suitor, "when we gits married you ain't gwine to give up dat good job you has workin' for de white folks, is you?"

"But ain't we gwine to have no honeymoon an' take a trip on de train somewhere?"

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* *

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* *

Jack: "What kind of fellow is Blinks?"

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